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No room for idleness

WE are told that each of us will be judged according to our works.

We are also told that as we measure, it shall be measured to us again.

As members of the true Church of God we have responsibilities given us in the organisations of that Church, whether priesthood or auxiliary.

How well do we fulfil those assignments?

Are we slipshod with them? Then shall we in turn be willing to receive a slipshod reward when the great Judge measures out to us according to our own measuring rod?

Are we dilatory in just never getting around to doing the job?

Would we be happy if God were equally dilatory with us?

When the Lord's servant calls upon us, do we put him off, and say, "Let John do it"?

Are we willing to have the Lord take that attitude when we pray for help?

There is an important teaching in Section 101 of the Doctrine & Covenants. In it the Lord tells of some of his Saints who were not obedient, and hence did not earn their blessings. Said he:

"There were jarrings and contentions and envyings and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

"They were slow to hearken unto the voice of the Lord their God; therefore the Lord their God is slow to hearken unto their prayers to answer them in the day of their trouble.

"In the day of their peace they esteemed lightly my counsel, but in the day of their trouble of necessity they feel after me."

Blessings come only as we earn them. This is essential for our own character development. We never grow unless we give, and we can never hope to be "perfect even as your Father which is in heaven is perfect" without a tremendous effort.

"The idler shall not have place in the Church except he repent and mend his ways." (D. & C. 75:29.)

Millennial STAR

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Front Cover:

Brother and Sister Earthrowl, now members of the Medway Branch in Kent, being taught the gospel in their home in Chatham, with their two sons.

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Capture the integrity and faith of the pioneers



ON July 23, 1847, Brigham Young and the main body of pioneers ascended and crossed over Big Mountain.

James Bridger, Peter Skeen Ogden, Eteienne Provost and other hunters and trappers had trodden the trackless waste of the Salt Lake Valley and had perhaps tasted the briny lake, but until the morning of July 22, when nine men, under instructions from Brigham Young, moved out of "a gorge," now Emigration Canyon, and travelled from the banks of Mill Creek to the south branch of City Creek, not a human habitation broke the monotony of the sagebrush expanse.

At noon, these nine men formed a camp and "bowed themselves down in humble prayer to Almighty God with hearts full of thanksgiving to him, and dedicated this land unto him for the dwelling places of his people."

As Brigham Young and the main body of the pioneers came through Emigration Canyon out into the valley of the Great Salt Lake, they gazed upon a barren landscape so uninviting and desolate that one of the three women in the company, out of sheer disappointment and hopelessness, broke down and wept. Truly to her, and to others of the company, it must have seemed impossible that in such a desert place could be fulfilled the prophecy of their first great leader, Joseph Smith, that the Saints "would become a mighty

people in the midst of the Rocky Mountains."

And yet, in our day, that prophecy has become a reality.

"God has shown me," said President Young, "that this is the spot to Locate his people, and here is where they will prosper; he will temper the elements to the good of the Saints; he will rebuke the frost and the sterility of the soil, and the land shall become fruitful ... and we shall build a city and a temple to the most high God in this place."

As that small group of pioneers looked upon what appeared to be a sterile desert, so today the Church faces a world lying in moral lethargy and spiritual decline. A sense of responsibility to build up the kingdom of God inspired the founders of the Church, and with pride we look in retrospect upon achievements wrought.

"If Mormonism is able to endure unmodified until it reaches the third and fourth generation," said Count Leo Tolstoy, "it is destined to become the greatest power the world has ever known."

With that same faith and invincible resolution manifested by the pioneers a century ago must the Church face the re-spiritualizing of a spiritually decadent world. In this gigantic task this people may seem as insignificant, misjudged, and impotent as were the pioneers when they faced the barren wastes bordering the great inland sea, but in less than a century

sterile soil was changed to productivity, thriving fields and orchards supplanted sagebrush and sego roots, cities and towns formed a western commonwealth.

So may people declining toward godlessness be led toward a nobler civilisation, for there is inherent in the restored gospel the greatest spiritualising power ever revealed to man. To be true to our heritage we must face with fortitude and unflinching courage the great duty that is ours—the spiritual rejuvenation of mankind.

That which made the Utah pioneers truly worthy of the homage we pay them, and that which will enhance their greatness in future years, is not the mere fact that they endured persecution, suffered privations, subsisted in a wilderness, and made a thousand-mile journey across the plains without a death or even a serious mishap—achievements, it is true, worthy of the praise of posterity—but what made them truly great was the fact that no matter how intense their sufferings or how dark their forebodings, they ever cherished as beacon lights unchanging truths fundamental to human peace and progress.

First and foremost was their unwavering faith in the existence and nearness of God their Father and of his Son Jesus Christ. Every day of that toilsome journey was begun by prayerful devotion. Instructions were given that "at five o'clock in the

morning the bugle is to be sounded as a signal for every man to arise and attend prayers before he leaves his wagon."

To be prepared for any eventuality was a second fundamental requirement. There was physical danger, and "every man must carry his loaded gun or else have it in his wagon where he can seize it at a moment's notice." "Wagons must be kept together and not separate." After arriving in the valley, adobe "forts" and stockades were built.

The youth today face enemies also—false ideologies and immoral practices "glossed over" and "seasoned with a text." Sound preparation to meet these enemies is as imperative now as when the pioneers moved toward the desert, wild animals, and stealthily skulking Indians.

The best way to honour the pioneers is to emulate and make practical in our daily lives the ideals and virtues of strength that animated their lives.

Faith, reverence, frugality, industry, and a willingness to serve their fellow men were ideals taught, and to a remarkable degree practiced in the daily lives of the pioneers.

Now, rich in material accomplishment, let us ever cherish that integrity and faith triumphant which inspired the pioneers when their valiant, God-fearing leader, President Brigham Young, said: "This is the right place."

New world-wide administration plan



ELDER EZRA TAFT BENSON, who has been a member of the Council of the Twelve Apostles since October 1943. He served as the United States Secretary of Agriculture during the Eisenhower Administration.



ELDER STERLING W. SILL, who has been an Assistant to the Council of the Twelve since April 1954. He is an outstanding business and insurance man, a popular speaker and author of many fine books.

ELDER EZRA TAFT BENSON, of the Council of the Twelve Apostles, is the new President of the British Isles Missions. Elder Mark E. Petersen, who has been President of the West European Mission—which included all missions in Great Britain—has moved to Germany to take control of the central European missions.

This change came into effect on the first of this month (August), and is part of an enormous Church world-wide plan of supervision of the missions which enlarges the assignments of the Council of the Twelve and others of the General Authorities.

The new plan divides the missions of the world into 12 large areas, with a member of the Council of the Twelve in charge of each area. One or more of the Assistants to the Council of the Twelve or of the First Council of the Seventy, will also serve in each area as a supervisor under the direction of the Apostle.

Under the new programme, the members of the Council of the Twelve and the supervisors will live in Salt Lake City, and will visit their missions as and when it is considered necessary.

This will eventually mean the closing down of the Mission Home at Leatherhead in Surrey, which has been the headquarters of the West European Mission since its organisation under the direction of Elder N. Eldon Tanner.

The new British Isles Missions, which will be under the direction of President Benson and the supervision of Elder Stirling W. Sill, an Assistant to the Council of the Twelve, in-

cludes the British, Central British, Irish, North British, Scottish, South British, South-West British and the South African Missions.

The other areas, the missions included and the General Authorities appointed to them are as follows:

West American: Alaskan-Canadian, California, Northern California and North-Western States Missions. Elder LeGrand Richards, Council of the Twelve; Elder Wm. J. Critchlow, Jr., Assistant to the Twelve.

Intermountain and Indian: Northern Indian, Southwest Indian, Eastern Canadian, West Central States and Western States Missions. Elder Delbert L. Stapley, Council of the Twelve; Elder John Longden, Assistant to the Twelve.

Mid-American: Central States, Great Lakes, Gulf States, Northern States, Texas and North Central States Missions. Elder Richard L. Evans, Council of the Twelve; Elder Bernard P. Brockbank, Assistant to the Twelve.

East American: Canadian, Cumorah, Eastern States, New England and Eastern Atlantic States Missions. Elder Harold B. Lee, Council of the Twelve; Elder Henry D. Taylor, Assistant to the Twelve.

South-East American: East Central States, Central Atlantic States, Southern States and Florida Missions. Elder Harold B. Lee; Elder ElRay L. Christiansen, Assistant to the Twelve.

North American Spanish: Central American, Guatemala, Mexican, Mexican Southeast, Mexican North, Mexican West, Spanish American

and Spanish American West. Elder Marion G. Romney, Council of the Twelve; Elder Theodore A. Tuttle, First Council of the Seventy.

Oriental and Hawaii: Hawaii, Korean, Northern Far East and the Southern Far East Missions. Elder Gordon B. Hinckley, Council of the Twelve; Elder Marion D. Hanks, First Council of the Seventy.

South Pacific: Australian, Australian South, French Polynesian, New Zealand, New Zealand South, Rarotonga, Samoa, and Tongan Missions. Elder Thomas S. Monson, Council of the Twelve; Elder Paul H. Dunn, First Council of the Seventy.

South American: Andes, Argentine, Argentine North, Brazilian, Brazilian South, Chilean and Uruguayan Missions. Elder Spencer W. Kimball, Council of the Twelve; Elder Franklin D. Richards, Assistant to the Twelve.

West European: Dannish, Finnish, Franco-Belgian, French, French-East, Netherlands, Norwegian and Swedish Missions. Elder Howard W. Hunter, Council of the Twelve; Elder Theodore M. Burton, Assistant to the Twelve.

European: Austrian, Berlin, German North, German Central, German South, German West and Swiss Missions. Elder Mark E. Petersen, Council of the Twelve; Elder Thorpe B. Isaacson, Assistant to the Twelve.

President Joseph Fielding Smith, President of the Council of the Twelve, will continue to direct the operations of the Twelve, the Seventy and the Presiding Bishopric.

News from the stakes and missions



CHAPEL IN PARADE

THE Woodsetton Branch of the Central British Mission won second place with a float which they entered in the Warwickshire County Council's Community Parade at Bilston, near Wolverhampton.

Thousands of people lined the streets of Bilston to watch the parade, which was led by the Woodsetton entry.

The float was constructed by the youth of the Woodsetton Branch, under the close supervision of Elders Stephen Hilton and Kenneth Foster, the proselyting missionaries in the Bilston area. The float was coloured white, pink, green and blue, and on the crown of the float was an authentic model of the new Woodsetton Chapel, which is now nearing completion. Riding on the float was the Bond family, depicting the family life of a typical Mormon home, with Peggy Bent, Judith Collins and Enid Smith dressed in colourful costumes to represent the world-wide scope of the Church.

Across the front of the float in large, black letters was the question, "What is a Mormon."

Because of the interest aroused by this visual demonstration by the Church, many people have asked to hear more about the Church.

YOUTH CONVENTION

A CENTRAL British Mission Youth Convention was held in the picturesque town of Llandrindod Wells, Radnor. There were approximately 150 young people in attendance, representing the four districts of the Mission. The theme of the conference, "MIA Lights the Way," was based on the four seasons of the year and each district was assigned to develop one of the seasons.

The Chairman of the local Council, Mr. Gwilym Jenkins, and Mrs. Jenkins, were the guests of honour

The three McKee boys of Wrexham Branch, Central British Mission. Andrew, Colin and Graham McKee each received their Aoronic Priesthood Awards on the same day. This is the first time this has happened in the Central British Mission.

at the Gold and Green Banquet and Ball. He told the young people that it had been one of the "highlights of my year of office."

CAMPING HOLIDAY

THE MIA of Stourbridge Branch, Central British Mission, recently held a successful Camping holiday at Weston-super-Mare, which included a visit to the Cheddar caves. A special feature of the holiday was a joint social with the local branch. Stourbridge also report that a recent Relief Society bazaar raised £7 in 45 minutes ... which is good going in any part of the country.

ON BEACH AND HILL

NORTH WALES members of the Rhyl and Bangor Branches have been very active recently. On one of the fine summer days, Bangor members spent the day on the beach, playing games of football and baseball, while the sisters cooked a barbecue meal over a fire built on the sands. While Bangor was spending the day on the beach, Rhyl members — ten girls, fourteen boys and three children — participated in the Rhyl Branch Annual Hike up into the countryside behind the coastline. Rain drove them into shelter in a sheep pen at one part of their walk, but they finally reached their destination.



Above: The float, which members of the Forfar Branch entered in the town's tricentenary celebration parade. The float was built round one of the missionary vans, and was made up of 10,000 coloured napkins, topped by a 12 ft. mural depicting the theme "Man's Search for Happiness."

Below: The Primary children of Epsom Ward, London Stake, pictured after their "Primory Family Hour" programme.





tion and soon lit a fire and cooked their meal. The homeward journey was made in the rain.

MOUNTAINEERING

AS reported briefly in last month's issue of the "Millennial Star," the Aaronic Priesthood boys of the Crawley District, British South Mission, commemorated the restoration of the Priesthood with a visit to the Bowles Mountaineering Gymnasium at Eridge in Kent. Seventeen young men, plus five adults, participated. The greater part of the day was spent in receiving instruction from the Gymnasium staff on rock climbing up and down a 30-foot smooth rock face, using ropes, finger nails and toes. As a relaxation the boys were able to go swimming in the afternoon.

UNDERGROUND

WHILE the Crawley boys were climbing mountains, the Aaronic Priesthood of Coventry Ward spent the day underground in a 3,000 yard canal tunnel, the famous Dudley Tunnel. About 20 young people took part in the trip, which was made in a narrow boat. Once the boat was inside the tunnel, the only means of propulsion was the hand—by pushing on the walls of the tunnel with the hand. The outward journey took an hour and ten minutes.

GONE TO BYU

SISTER JANIS CUTHBERT, eldest daughter of President Derek Cuthbert, of the Central British Mission Presidency, and Sister Muriel Cuthbert, has gained a place in the Brigham Young University at Provo, Utah. The Cuthbert family are members of the Nottingham Ward, Leicester Stake.

GONE TO SINGAPORE

LINCOLN Branch members held a farewell social for Tina and Terry Bramford, who have now left

Top: Members of the Worcester Branch displaying all the trophies and awards they won at the recent Central British Youth Convention.

Centre: Lincoln Branch members at their social. See "Gone to Singapore."
Bottom: The Woodsetton Branch float. (See "Chapel in Parade.")



for Singapore. The social was organised by Sisters Jaci Gill and Mavis Willcox, and every member of the branch participated in some form or other. The proceeds of the social went to the Lincoln Building Fund.

BARN DANCE

BROTHER Geoffrey Dunning's father's farm at Lund near Beverley was the scene of a Pioneer Barn Dance put on by the Beverley Branch, North British Mission. The barn was swept out and decorated, and straw bales were used as seats. Hot dogs added to the atmosphere of the evening, and after the dancing games and songs and stories were told around the camp fire. More than 40 people attended the event.

MIA SHOWTIME

THE "MIA Showtime" theme was colourfully treated by the six wards participating in the Sunderland Stake Drama Festival, and

effective stage settings took the Stake House audience to a Toyshop, to Dreamland, into a Fairground and to a Theatre at audition time. The judges were Brother J. Keith Bishop and Sister Carole Bustin, both of the Leicester Stake.

Newcastle Ward, with an imaginative and amusing portrayal of the beginnings of MIA in Ancient Rome, came a close second to Sunderland, who were selected to represent the Stake at the Zonal Finals. Sunderland's effort produced an entertaining parody of drama techniques through the ages, from Ancient Greek to modern TV.

BYU TRACK WIN

THE BYU Track Team competed against teams from the Tyneside and Teeside League and also Durham and Newcastle Universities at Cochrane Park, Newcastle-on-Tyne, recently. The event was well publicised both in the press and on tele-

vision.

The BYU team won the event with 80 points to Tyneside/Teeside League's 52, and Durham-Newcastle Universities' 12.

Among the records broken were those by Terry Thatcher, who threw the javelin 217 ft. 4½ ins.; Paul Skowron, who won the pole vault with a jump of 13 ft. 10 ins.; and Mike Bianco, who hurled the discus 153 ft. 11½ ins., and put the shot 59 ft. 1¼ ins.

TENNIS CHAMPION

IN the week following their track team's victory, BYU tennis players competed in the Ashbrooke Tennis Tournament in Sunderland. Harvey Bottelson won the Durham County Championship and was presented with a beautiful silver cup. He was not allowed to take the cup out of the country, so he presented it to President F. W. Oates for safe keeping in the Sunderland Stake House.

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the GOLDEN question



A short, short story by MARY POCHIN of the Central British Mission

"HAVE you a book on the Mormons?" a voice penetrated my concentration and I looked up to see a young woman standing at the counter.

"No," I replied, my mind wondering what I could offer on an obscure American religion from my English library shelves, "but I expect there would be something in the encyclopaedia."

Together we made our way to the reference section of the library and began taking volumes from the shelves. She talked to me quietly as we searched for the heading. "Two Mormons came to our door," she said, "and wanted to tell me about their church. I told them my husband was a church warden, hoping to put them off, but they said they would like to speak to him, too! They're coming back tomorrow and I want to read up on them."

I directed her to the entry and went back to my work, but could no longer concentrate. My mind was whirling with questions. The Mormons: they are American, so why are they here? Who are they? What are they doing? I pondered on these things, and wondered, curiously.

II

A new day dawned and eagerly I began my work. I found myself making enquiries of those who came to the library. Gradually borrowers supplied some answers to my questions.

"They've given up their jobs to be here for two years and they're paying their own expenses. Must have had jolly good jobs to be able to do that!"

"They're going round baptising dead people, it said in the paper."

"They're hoping to build a chapel ... and they're actually getting converts!"

"They came to our house but they won't discuss the Bible ... And they have no tea or coffee ... pity such nice young men have such peculiar ideas."

I thought about what I had heard. Yes, a most peculiar people, and

peculiar ideas. I agreed with those borrowers.

III

Weeks later I was working at the counter when, "Excuse me, may we look at the electoral roll?" asked a quiet, American voice. Before me stood two Americans ... The Mormons surely? But why this excitement? I'd seen Americans before. I answered their query and firmly turned to my work, determined to concentrate on other borrowers and their wants and to forget the two young men.

The library emptied. The two Mormons were still there, talking quietly by the religious section. They were tall, I observed, and quiet and respectful. Why did they want the electoral register? To get the addresses of dead people to baptise? I had imagined rows of dead bodies and Mormons sprinkling water on them—but strange ideas did not seem to fit these neatly dressed, polite young men.

Then one of them came towards me. "I want to place a book in the library," he said, "the Book of Mormon, a very wonderful book, and possibly another one too, if I have your permission. I am sure they will enhance your religious section," and he smiled slightly. And then, "Do you know anything about the Mormons?" he asked.

"A bit," I hedged.

"Do you want to know more?" he continued.

I hedged again, not liking this interrogation, and yet longing to know more.

He leaned over the counter and spoke low and urgently, "How many different churches are in the world today? Over six hundred. How many churches did Jesus Christ organise? One. How do you know which of these six hundred is the true church?"

"But what does it matter," I broke in, "everyone wants to worship in a different way."

He spoke more urgently, "Jesus Christ lived the perfect life, Jesus Christ gave the perfect church"—those words sent a strange thrill

straight through me, but the American talked on, "Jesus Christ's organisation was perfect and complete. Why should man change it? We will not talk to you here. We would be happy to come to your home if you would like us to. We will not argue with you, that is not our way. We will just present our message and then go away quietly."

I listened in a daze, but with mounting excitement. But why did I have this feeling? Why did I want to hear more? My thoughts raced ... just another of these little sects ... they all say they are the only true church ... and what would my family say? I was afraid of this feeling, and afraid of my friends. What should I do? I did want to hear more, desperately ... but no, I must not. I firmly told myself that I was only idly curious.

I thanked the American with a too brief explanation. He was pleasant, and thanked me, and walked back to the shelves.

They stayed in the library some time. I could not work. Excitement shook my whole body. Why, oh why? They were attractive young men. I'd never had an American talk to me like that before. That must be the cause. But now I must work.

Still I could not control my thoughts. Jesus Christ lived the perfect life, I knew that with a certainty, but they had said so with a greater knowledge. And I wanted that knowledge. And their attitude towards religion was new to me. It was here, at this moment, in the library not remotely in a church. I wanted that, too.

Should I ask them home? My mind was in a turmoil. Shall I? Shant I? Shall I? Don't be silly, I thought it's only their accent you like. I shall be firm.

I was firm. I asked them. I would know more!

Mary Pochin, a member of the Walsall Branch, is now serving on a full-time mission in the Central British Mission. She was baptised in 1962.

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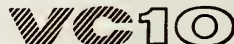
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the Book of Mormon

**IF TRUE
IT IS ONE OF THE MOST IMPORTANT MESSAGES
EVER SENT FROM GOD TO MAN**

by Orson Pratt

THE book must be either true or false. IF TRUE,

IT IS ONE OF THE MOST IMPORTANT MESSAGES EVER SENT FROM GOD TO MAN, affecting both the temporal and eternal interests of every people under heaven to the same degree and to the same extent that the message of Noah affected the inhabitants of the old world. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions who will sincerely receive it as the word of God and will suppose themselves securely built upon the rock of truth until they are plunged with their families into hopeless despair.

THE NATURE OF THE MESSAGE IN THE BOOK OF MORMON IS SUCH THAT, IF TRUE, NO ONE CAN POSSIBLY BE SAVED AND REJECT IT; IF FALSE, NO ONE CAN POSSIBLY BE SAVED AND RECEIVE IT. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity. In a matter of such infinite importance no person should rest satisfied with the conjectures or opinions of others. HE SHOULD USE EVERY EXERTION HIMSELF TO BECOME ACQUAINTED WITH THE NATURE OF THE MESSAGE. He should carefully examine the evidence on which it is offered to the world. He should, with all patience and perseverance, seek to acquire a certain knowledge whether it be of God or not. Without such investigation in the most careful, candid and impartial manner, he cannot safely judge without greatly hazarding his

future and eternal welfare.

If, after a rigid examination, it be found an imposition it should be extensively published to the world as such: the evidence and arguments upon which the imposture was detected should be clearly and logically stated, that those who have been sincerely yet unfortunately deceived may perceive the nature of the deception, and be reclaimed; and that those who continue to publish the delusion may be exposed and silenced, not by physical force, neither by persecutions, bare assertions, nor ridicule, but by strong and powerful arguments—by evidences adduced from scripture and reason. Such, and such only, should be the weapons employed to detect and overthrow false doctrines—to reclaim mankind from their errors—to expose religious enthusiasm—and put to silence base and wicked impostures.

But on the other hand, if investigation should prove the Book of Mormon true and of divine origin, THEN THE IMPORTANCE OF THE MESSAGE IS SO GREAT, AND THE CONSEQUENCES OF RECEIVING OR REJECTING IT SO OVERWHELMING, THAT THE VARIOUS NATIONS TO WHOM IT IS NOW SENT, AND IN WHOSE LANGUAGES IT IS NOW PUBLISHED, SHOULD SPEEDILY REPENT OF ALL THEIR SINS, AND RENOUNCE ALL THE WICKED TRADITIONS OF THEIR FATHERS, AS THEY ARE IMPERATIVELY COMMANDED TO DO IN THE MESSAGE.

**IF FALSE
IT IS ONE OF THE MOST WICKED IMPOSITIONS EVER
PALMED UPON WORLD**

Twin volumes of religious history

by Mark E. Petersen, Council of the Twelve

THE Book of Mormon and the Bible are twin volumes of scripture.

As the Bible provides the religious history of the Old World, the Book of Mormon provides the religious history of the New World.

Both were written by ancient prophets, and contain revelations from God to their respective peoples.

Each testifies of the other, the Bible foretelling the coming forth and purpose of the Book of Mormon, and the Book of Mormon testifying to the truthfulness of the Bible.

Both testify of Christ and together make an irrefutable witness that Jesus is indeed the Son of Almighty God, the Messiah of the Jews and the Saviour of the Christians — in fact the Saviour of ALL mankind,

regardless of race, nationality or colour, through obedience to the gospel.

The Bible is not a complete record of the Word of God. The Book of Mormon augments the revelations given in the Bible, and provides a wealth of additional material, so that together, they offer to mankind the fulness of the everlasting Gospel.

We Latter-day Saints believe the Bible to be the word of God. We love it, and we use it continuously. We also believe the Book of Mormon and other modern scriptures to be the word of God.

Some people who study the Gospel with us are concerned by this latter fact because they are of the opinion that the Bible contains all of the word of God.

They turn to the last chapter of the book of Revelation, which is also the concluding part of the Bible, and say that it proves that there should be no scripture other than the Bible. The words of John the Revelator to which they refer read as follows:

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: (Rev. 22:18.)

Of course a careful reading of this text shows very clearly that John the Revelator was speaking only of the book of Revelation and not of any collection of other sacred writings.

Moses used a similar expression in speaking to ancient Israel when he said: “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it . . .” This is found in the fourth chapter of the book of Deuteronomy (verse 2). In the 12th chapter of the same book Moses said this: “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” (Verse 32.)

Can anyone suppose that in these words Moses laid down a prohibition against all subsequent revelations and against all books which might be called scripture in years to come? Did he have the power to silence all future prophets and forbid them to speak or write as God intended that they should? Of course not, or we would be without most of the Old Testament and would have none of the New Testament at all.

It was the same with John the Revelator. In warning against additions to the Book of Revelation he spoke of that book only, insisting

Elder Mark E. Petersen.



that no one attempt to change or corrupt what he had said. The Bible was not compiled when John wrote the book of Revelation, so he could not possibly have referred to it. Furthermore, scholars tell us that the Gospel of John was written after the Book of Revelation, and if this be true it becomes another indication that John had no thought of precluding other writings but only of protecting this particular book of Revelation from change or corruption.

Then what about subsequent revelation? What about additional scripture? Should earnest readers of the Bible look for additional scriptures? Or should they be content with what they now have? All students of Holy Writ know that the Bible itself refers to a number of other books which the compilers did not include in it, either because they did not have access to them or because they did not consider them to be canonical.

No one who understands the facts believes that the Bible contains all that God has ever revealed to human beings, and the Bible itself confirms this stand. It is interesting to ask ourselves how we obtained the Bible, how it was written originally, and by what means it was handed on down to us.

The Bible is a record of the work and writings of the prophets of God throughout the ages, together with a history of their time. It begins with the writings of the Prophet Moses, who is the accepted author of the first five books of the Old Testament. When Joshua was called to lead Israel, he received revelations also, and they were recorded with the history of his time. This record became known as the book of Joshua. It was new scripture for that day and was placed with the writings of Moses. The book of Judges came next. It was new scripture also and was added to the existing volume. Then came the Prophet Samuel. He received many revelations and wrote much history. His record was new scripture for his day and was added to the existing and now fast-growing volume of God's word.

Who among us would discard the writings of Samuel because in earlier years Moses had said, "Ye shall not add unto the word which I command you . . ."? It is obvious that Moses spoke only of his own writings and not of anything written in subsequent times by men called to be prophets like unto himself.

When Ezra and Nehemiah came on the scene, they received revelations which were recorded as scripture and placed with what Moses, Joshua, and Samuel had written. This became a pattern by which we obtained the entire Old Testament. Whenever God had a people on the earth, he raised up prophets who spoke in his name. Their writings became our scriptures. New scripture came with each new prophet, and each of these new books was included with the scripture already in hand.

This pattern held true for the New Testament also. As the sacred word of the Christian era was written, it became scripture. Even the letters of Peter, James, John, Paul, and little-known Jude became scripture, new scripture. And they were so accepted by the people of that day and added to the final volume of scripture as it was at last compiled.

That is the way in which the Bible was prepared originally. It came out of a well-ordered procedure of the Lord. It was always the purpose of God to guide his people and not let them drift, but that guidance constituted new revelation every time it was given. Prophets were there to receive it, and as they wrote, their record became new scripture.

Don't you see that one of the greatest marks of identification of the true Church of God in all the ages has been that it constantly produced new scripture? When there was no new scripture, it was a sign that there was no new revelation, and when there was no new revelation, there was no divine guidance. And when there was no divine guidance, the people drifted into error and darkness. Continuous revelation was essential to the life and survival of the true Church. So were the records of those new revelations,

and each new record became new scripture.

The true Church must always produce new scripture according to this pattern. If it does not, we must admit that it has drifted from the path of truth and right. It was Isaiah who explained such a situation which existed anciently when he said:

"... the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

"For your iniquities have separated between you and your God, and your sins have hid his face from you . . ." (Isa. 59:1-2.)

To say that there can be no new scripture is itself unscriptural and contrary to the teachings of the Bible. If we truly believe the Bible we must expect additional scripture from time to time, and to do so we must look for living prophets to receive the revelations which are to become that new scripture. We cannot escape this conclusion. It is a well-established pattern of God's hand-dealings with men all down through the ages.

The Latter-day Saints offer to the world three new volumes of scripture: the Book of Mormon, which is a sacred record of the ancient Americans, the Doctrine and Covenants and the Pearl of Great Price, which contain many of the revelations to the Prophet Joseph Smith. They are books of priceless value. They sustain the truthfulness of the Bible and give testimony of the divinity of Mormonism. They declare in no uncertain terms that God has spoken in our day and has made many of his gospel principles clear and understandable through these modern revelations.

Would you like to hear a message from God as given in our day? What would you give to hear his word as revealed in modern times, fully supporting and sustaining what was given anciently? It is here. We have it. We offer it freely to all mankind, and what we offer is fully authentic as were the writings of Joshua and the other prophets when added to those of Moses, and as was the New Testament when added to the Old. The teachings of these new scriptures will bring you divine strength and heavenly light. They will dissipate

the doubts and fears that have arisen in honest minds for centuries and will answer gospel questions which have caused many misunderstandings about God's word.

Some have wondered, for example, about the necessity of baptism. Is baptism really essential to salvation, and if so, how should it be administered? If the Bible leaves you in doubt on these points let the modern scriptures help you. A Book of Mormon prophet, in discussing baptism, said at one time:

"... if the Lamb of God, he being holy, should have need to be baptised by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptised, yea, even by water!

"... he sheweth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments." (2 Nephi 31:5, 7.)

After hearing these words can anyone doubt the necessity of baptism? And would you like to know how baptism should be performed? By what method? In the Book of Mormon the Saviour himself explained this as he instructed the men whom he authorised to perform baptisms in

ancient America. Said he:

"... ye shall go down and stand in the water, and in my name shall ye baptise them.

"And now behold, these are the words which ye shall say, calling them by name, saying:

"Having authority given me of Jesus Christ, I baptise you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water.

"... On this wise shall ye baptise; and there shall be no disputations among you." (3 Nephi 11:23-26, 22.) How unmistakably clear this is!

We do not teach the commandments or the doctrines of men. We have fully in mind the warning of the Apostle Paul that if anyone preach any other gospel than that which he preached such an one shall be accursed. (See Gal. 1:8.) And we remember too the teachings of the Saviour when he said that we shall be judged by every word that we speak, even every idle word. (See Matt. 12:36.) Knowing all of this, we bear solemn and earnest testimony to you that what we teach is God's own truth.

The Almighty has reopened the heavens. He has appeared to modern

men and spoken to them personally, face to face, even as he did unto Moses. He has re-established his true Church on the earth, even as it was in ancient times. He has raised up new prophets on the earth and speaks through them. He has sent to the earth heavenly messengers who ordained these modern prophets to the Holy Priesthood and gave them the divine power to officiate in the ordinances of the gospel and make them valid.

These are facts. They are true, and we lie not. We do not ask you to take our word alone. We urge you to go to the Lord in humble prayer and seek his guidance. He will not lead you astray. He loves you. He is your Father. He has taught us that he will give us enlightenment and give it generously.

But he sets up one condition. We must "... ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6.)

And yet if our search is honest and our desire sincere, he promises us rich rewards. He invites us to come to him and says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

We testify to you of the truth of these things, and we do it in the name of the Saviour Jesus Christ.

Archaeology strengthens Book of Mormon claims

by Dr O. Preston Robinson

SINCE its first publication in 1830, the Book of Mormon has been translated into twenty-eight languages and spread throughout the world. Printed in the millions, probably next to the Bible itself, no other book has ever been produced in greater quantities. Since it was first presented

to the world, also, millions have accepted it unquestioningly as accurate history and authentic scripture.

Yet, despite the simple reasonableness of the story the Book of Mormon tells, it has not been accepted as authentic by historians and archaeo-

logists who are not members of the Church. In other words, the book's acceptance is, primarily, a spiritual one which has come as a part of conversion and in fulfilment of a promise given by one of its authors who, in approximately A.D. 421, wrote that if those who would read

this book would ask God, the Eternal father, in the name of Christ, about its truthfulness they would receive a witness through the manifestation of the power of the Holy Ghost.¹

Despite the academic world's scepticism however, scholarly books and scientific articles based upon archaeological discoveries continue to add testimony to the complete accuracy and authenticity of the Book of Mormon. Recently, several of these publications have brought forth new, persuasive evidence on certain important matters presented in the Book of Mormon. These are:

The questions of the origin of the inhabitants of the American Continent, when and from whence these people come.

The nature and extent of their socio-economic and religious development and the time of their decadence.

The Peoples' Origin

The Book of Mormon account of at least two sources of origin of the inhabitants of the Western hemisphere is clear, concise and straightforward. The account tells of two important migrations. The first of these, as described in the Book of Ether, originated, apparently, in the Mesopotamia valley approximately at the time, as described in the Bible, of the construction of the Tower of Babel. This, according to Bible chronology, would be sometime near 2,000 B.C.

The Jaredites

This small group of people, known as the Jaredites and numbering approximately sixty souls, under the direction of the Spirit of the Lord, made their way to the Western hemisphere. According to the record this people, supervised by righteous men, Jared and his brother, constructed eight barges, supplied themselves with adequate provisions together with "flocks, both male and female, of every kind; and also of the seed of the earth of every kind," including honey bees, and embarked upon the sea. The account records that, "The Lord God caused that there should be a furious wind blow upon the face of the waters toward the promised land and the voyagers were driven forward by an unceasing

wind for 344 days until they arrived at the new Continent. The record is not explicit as to the route the party followed but it is believed that the group came across the Pacific and landed somewhere on the West coast of what is now known as South America, apparently near the present countries of Peru or Chile. This small party grew into a flourishing civilisation which apparently disintegrated and was destroyed sometime prior to 120 B.C.

The Nephites and Lamonites

The second Book of Mormon group left Jerusalem approximately 600 years before Christ and apparently travelled South-eastward via the Red Sea, Indian Ocean, China Sea and on East to the West coast of South America. This group, consisting of a family and friends of a man named Lehi soon divided into two contending segments known as the Nephites and Lamanites, built flourishing civilisations and finally, through wars and contentions, disintegrated sometime around A.D. 425. According to the record, both groups possessed animals of various types—including horses. They had a knowledge of metallurgy and forged various types of metallic weapons, implements and jewellery. They

developed a recordable written language, built great cities, constructed Temples and religious edifices and possessed, at times, a unified religion based upon Christianity.

These people apparently reached the climax of their religious, socio-economic development at approximately A.D. 200. After this, because of great prosperity, pride and contention, division entered which culminated in their deterioration and virtual destruction as a civilisation, as indicated, approximately A.D. 425.

In the growths of their civilisations, both of these peoples raised themselves to remarkable heights in accomplishment and possessions, in arts, science, metallurgy, textiles and architecture.

The story of their rise and fall is explicit and detailed in the Book of Mormon with full descriptions of their wars and the weapons they employed and of their advancement and prosperity during their periods of peace. Those who kept their records, as translated by the Prophet Joseph Smith, wrote clearly, concisely, explicitly and recorded many things over the approximate period of 2,500 years so that anyone could read and compare their description with the records which have since been un-



A clay head found near Vera Cruz, Mexico. Observe the stocking cap and the beard, both similar to what Jews wore about the time Lehi left Jerusalem.

earthed and which will yet be brought to light through the excavations and studies of archaeology.

Origin Evidences from Archaeological Sources

Until recently, critics of the Book of Mormon have scoffed at the idea that the American Indians, descendants of the original settlers of the Western hemisphere, may have come from Asian, African or European sources. More recent discoveries and researches, however, indicate that virtually all current scholars of Western hemisphere history agree that these peoples did have old world antecedents. In an article on "Earlier Mexico" in the "Illustrated London News," October 10, 1964, the author refers to two books on the history of ancient America and makes the following statement, "What does emerge from these two volumes is that the Aztecs had no very clear idea of their origin, and the Spaniards were not much better informed in this respect; at any rate Father Durand goes so far as to give them a Jewish background, and says, "My suspicions are confirmed that these natives are part of the ten tribes of Israel which Shalmaneser, King of the Assyrians, captured and took to Assyria."²

This same conclusion is arrived at by Dr. J. Alden Mason in his new book on Peru.³

He states, "The American anthropological 'Monroe doctrine' of a few decades ago holding that all the ancestors of all aboriginal Americans developed their cultures without any influence from the Old World is no longer unquestioned; there are too many apparently trans-Pacific cultural resemblances to be explained away." Dr. Mason continues, "Man did not originate in America ... the American Indian physical type is fundamentally similar to the Asiatic and obviously a sub-group of the latter. His ancestors must have immigrated from Asia. He further states, "The evidence seems to indicate voyages across the Pacific at several different times or on several different horizons, some of them surprisingly early, but mostly relatively late, and to and from several different regions."

In his recently published book, "Aztecs of Mexico," Dr. G. C. Vaillant, commenting on the origin of the American Indians, states, "The Asiatic colonisation of the New World, which preceded the European infiltration by many centuries, has its own proud place in the annals of Continental America. This immigration from Asia produced the American Indian."⁴ In commenting on how these travellers may have arrived at their destination, Dr. Vaillant says, "Other hunters may have constructed rafts and boats and passed from island to island until their ceaseless search for gain led them to the mainland."⁵

The studies from which these two books, quoted from above, are based upon extensive personal study by the archaeologists, both eminent scholars, plus their research into more than six hundred scholarly books and scientific papers on this important subject.

The Time of the Immigrations

As indicated above, the Book of Mormon places two approximate dates of the immigration of small groups of peoples from the Old World to the New. These are approximately 2,000 B.C. and 600 B.C. It is interesting to note that chronological historical tables constructed by archaeologists tend, in a general way, to confirm these dates.

There is nothing in the Book of Mormon to indicate that the two chief groups written about were the only ones to have peopled the Western hemisphere. In fact, the book itself gives a brief account of one additional group which left the Palestinian area a bit later than 600 B.C.

In constructing his chart on the archaeological cultural periods in Peru, Dr. Mason divides the centuries between 9,000 B.C. to A.D. 1,532 into ten periods. It is interesting to note, according to his chart, prior to 850 B.C. very little archaeological evidence of any development in civilisation is available. From the years 850 B.C. to A.D. 600 his chart shows a great development and expansion based primarily upon a religious, or cultist, foundation. Dr. Mason states, "Cultural progress

continues. Certain elements common to almost all regions suggest a widespread religious cult."⁶

The author divides this period into three segments which he entitles, *cultist*, *experimental* and *florescent*. During the latter of these periods, which culminated around A.D. 600 he indicates that handicraft had reached its apogee as well as engineering, architecture and other social features. After this period of growth in prosperity and civilisation, Dr. Mason notes a peculiar period of decadence which set in. His explanatory notes read, "Apparently a period starting with conquest and political or social unification, breaking down into one of disruption or decadence."⁷

In further comments about the cultist, or religious period, Dr. Mason states, "The so-called cultist period brought a great and rather sudden cultural advance. By some Peruvianists it is counted as beginning with the introduction of pottery and maize ..." It was primarily an art style, probably spread by the vogue of a new religious cult.⁸ More specifically on religion, Dr. Mason writes, "Religion had obviously reached an advance, formalised stage, for the larger and more elaborate buildings were presumably Temples ... these Temples are well planned and built quite large with numerous rooms, platforms and steps."⁹

In reference to metallurgy, in commenting on women's ornaments, Dr. Mason's book records, "They are probably the oldest known examples of metallurgy in America. Some are of pure gold, one is 74% silver, and the others consist of a large proportion of gold, a small proportion of silver, and a little copper ... The techniques employed, however, demonstrate the rapid advance of the goldsmith's art, for they include hammering, embossing, annealing, welding, soldering, strap-joining, incising, chamflevé, cut-out designs, and the manufacture of bi-metallic objects."¹⁰

Referring to the period from 300 B.C. to A.D. 200, Dr. Mason calls this the experimental period and indicates, "It was a time of develop-



An ancient American wheeled toy dug up in Mexico. The Baak of Marman peoples had wheeled chariots.

ment, of improvement, of invention."¹¹ During this period, also, weaving was highly developed as well as irrigation and agriculture.

Dr. Vaillant, in writing about a similar period in Mexico, states, "The first agricultural peoples of whom we have a record in the valley of Mexico lived on the Pre-classic plain, probably as early as 1500 B.C."¹² In his chart, similar to that prepared by Dr. Mason, Dr. Vaillant lists the principle culture sequence in the Americas and also concentrates the greatest development during the period from approximately 600 B.C. to A.D. 500. Although he lists archaeological developments back to an estimated 10,000 B.C., very little evidence is presented of any extensive development this early.

Socio-Economic and Religious Development

Some references have been given above to the socio, economic and religious development of the American inhabitants as indicated from archaeological discoveries. In his comments on this, Dr. Vaillant discusses the people living in the valley of Mexico in the highlands of Guatemala as early as 1500 B.C. He states, "At this time people were living in permanent villages, support-

ing themselves by the cultivation of corn, beans and other vegetables. They raised cotton and wove it for clothing. They made pottery for the storage and service of food. They developed techniques for the manufacture of tools of stone, bone and wood as well as ornaments for themselves and designs for their utensils. They achieved government and evolved a religion which centred around the natural forces that control the growth of plants."¹³

Dr. Vaillant points out that this economic social society was held together by peaceable trade relations and common Gods. In the many artifacts unearthed, he discovered "The representation of various divinities through drawing and sculpture, the erection of Temples on platforms to honour these gods, a system of writing for religious and tribal records, a calendar and an astronomy designed primarily for ritualistic purposes."¹⁴ In describing their writing, he says, "Their writing is set forth in conventionalised hieroglyphs, of which only the calendaric texts can be deciphered. It is this calendar which particularly excites the admiration of our Western civilisation, for it is based on a highly evolved mathematical and astronomi-

cal system."¹⁵ Continuing, he records, "In the last millennium B.C., these Pre-classic forms became more sophisticated as the people began to build Temples, to erect stone time markers and to develop a mature religious art ... we think now that this flowering began just before the Christian era and continued for perhaps a thousand years.

The Period of Decadence

In commenting on the decadence that took place, Dr. Vaillant states, "For reasons not yet clearly understood, though every scholar has his own theory, the classic cultures came to an end everywhere in Meso-America, first at Teotihuacan (their great theocratic city) sometime in the seventh century, two centuries or so later in other areas."

In his discussion of the similar period, Dr. Mason reports, as indicated above, tremendous growth in civilisation during the period A.D. 200 to A.D. 600. During this era, "There were immense public works. Temples and forts were built in most regions except the South coast ... religion had apparently become highly developed and organised with a Priesthood and a pantheon in which anthropomorphic deities, were prominent. Nature and ancestor worship seemed to have been rather universal."¹⁶ Dr. Mason also points out that the basis of this peoples' existence was agriculture which had been brought to technical perfection. "Irrigation works, most of them now long since abandoned but a few still in use, watered almost every possible acre of land and doubtless supported a much larger population than lives in these valleys at present."¹⁷

In respect to the deterioration of the society, Dr. Mason, as reported above, stated, "Apparently a period starting with conquest or social unification, breaking down into one of disruption and decadence."¹⁷

Book of Mormon Parallels

Considered in the light of the Book of Mormon account, these parallels are both significant and impressive. Although the dates do not correspond exactly, they are near enough to be acceptable. All archaeologists agree that even with the carbon 14 process, dating is still not

completely accurate. Certainly, the similarities and conclusions being drawn from these archaeological developments tie in most amazingly with the story told in the Book of Mormon.

Moreover, both the story of the Jaredites and the account of the Nephites and Lamanites indicate that these people possessed, as indicated above, horses and other animals. Dr. Mason reports in his book the discovery of bones of animals including the horse and mastodon. As indicated above, also, the Book of Mormon records that the Jaredites brought bees with them into the New World.¹⁸ Dr. Vaillant records in his book that bees were kept for honey in Meso-America and Northwest Brazil.¹⁹

Space in this issue does not permit a more detailed presentation of the archaeological discoveries that

are adding new witness to the authenticity of the Book of Mormon. Every archaeologist who has excavated in the Americas will admit that only the surface, so far, has been scratched. This is true both in South and North America. Recently, an article appeared in the "Scientific American," December 1964, describing the Hopewell discoveries in Southern Ohio, U.S.A. The author of this article, Olaf H. Prufer, stated, "This 1500-year-old rubbish heap, holds the answers to some key questions about the ancient Indians who lived there and built huge funeral mounds filled with offerings." The period described in this article, also, parallels and coincides with the development and deterioration as described in the Book of Mormon.

Certainly, with all of these evidences and many more, even the most sceptical should open their

eyes and hearts to the remarkable message the Book of Mormon has brought to the world.

Footnotes

1. Moroni 10:4.
2. Duran, Fray Diego, "The Aztecs: The History of the Indies of the New Spain."
3. Mason, J. Alden, "The Ancient Civilisations of Peru," Penguin books 1964 (pp. 20-21.)
4. Vaillant, G. C. "Aztecs of Mexico," Pelican book 1965. (p. 25.)
5. Ibid. p. 27.
6. Op-sit pp. 16-17.
7. Op-sit p. 17.
8. Op-sit p. 40.
9. Op-sit p. 48.
10. Op-sit p. 51.
11. Op-sit p. 53.
12. Ibid. p. 49.
13. Op-sit p. 33.
14. Op-sit p. 37.
15. Op-sit p. 38.
16. Op-sit p. 67.
17. Op-sit p. 68.
18. B. of M. Ether 2:3.
19. Op-sit p. 31.

Answers to four main objections

by Merlin J. Harris

THROUGHOUT the years following the publication of the Book of Mormon, many objections have been promulgated by various ministers of religion and other individuals in an effort to disprove the divinity and authenticity of the volume. Every missionary of the church has been brought face to face with various ones from time to time. It is very seldom, however, that new objections are ever brought forth.

There are four objections which are the most common. These are that:

1. It is an unauthorised addition to the scriptures.
2. It is not named in the Bible as a record to come forth.
3. It contradicts the Bible.
4. It is a pretended history of the

ancient inhabitants of America having no basis of proof.

AN UNAUTHORISED ADDITION

This objection is raised because of the Apostle John's recording of the revelation given to him on the Isle of Patmos in which he declares that no additional things were to be added to what he had written "in this book." For some unknown reason, the objector seems to apply this statement to the whole of the Bible and not just to the book containing the revelation. They always forget that the Bible is a collection of books—sixty-six of them—and the Book of Revelation is just one of them. They also forget, or are not aware of the fact, that the Book of Revelation was not included in the first compilation of the Bible. This was also true of the Epistle to the

Hebrews. Since this is true, the words of the Apostle John could only refer to the revelation and not to the entire Bible.

NOT NAMED IN THE BIBLE

This objection is probably the weakest of all the objections that are made. Anyone using it is probably just groping for an excuse for not reading the volume. One might meet this objection by inquiring, "Did Moses prophesy of the coming forth of the Book of Samuel? Did Samuel prophesy of the coming forth of the Book of Isaiah? Did Isaiah or any of the prophets preceding him prophesy of the books written by Jeremiah, Ezekiel, Daniel, Amos or any of the New Testament writers?" The answer to any of these inquiries would be a definite "No!" Therefore, any person using this line of logic

must also logically reject every book of the Bible after the writings of Moses since none of the other books or writers are mentioned by him.

CONTRADICTS THE BIBLE

These are generally the most difficult objections to rectify unless one understands the scriptures. Four references are usually given by an objector in an effort to prove the point. These are, first, the prediction of the Christ being born AT Jerusalem instead of IN Bethlehem; second, the crucifixion darkness lasting three DAYS instead of three HOURS; third, the crucifixion darkness ended IN THE MORNING and not IN THE AFTERNOON; and fourth, the sacramental emblems were administered as a FILLING MEAL instead of a TOKEN OF REMEMBRANCE.

First, when Alma made reference to Christ being born at Jerusalem (Alma 7:10), he was not referring to Jerusalem, the CITY, but was rather referring to Jerusalem, the LAND. This was the manner in which the Book of Mormon prophets referred to the land of Palestine as we know it today. (See 1 Nephi 17:14, 20, 22.) Since Bethlehem is situated in the "land of Jerusalem" (Palestine) no contradiction exists.

Second, those who profess a contradiction in the matter of the three days darkness seem to forget that this event took place on the American continent. Although the darkness lasted approximately three hours in Jerusalem, it should not be taken for granted that this darkness covered the whole earth. Dr. Adam Clarke, in his great commentary of the Bible, states that he was of the opinion that the phrase translated from the Greek language "there was darkness over all the land" did not mean all of the world, but only the land of Judea. (Clarke's Commentary, Volume V, page 276.) He goes on to say that several eminent critics were of the same opinion.

The fact of the matter is that a prophet of God among the Nephite nation prophesied that three days of darkness would be given as a sign that the Christ had died. (Helaman 14:20.) The darkness lasting three

Book of Mormon Conversion No.1

Peter Davies, Basildon Branch

WHAT is the element which plays the basic role in "converting" a person to the ideals and beliefs of the Church of Jesus Christ of Latter-day Saints? Some might say it is the personality, teaching ability and message of the missionaries; others might say it was the recognition of the truth in the gradually unfolding story of the Restored Church; but to me the greatest and perhaps most important factor was the Book of Mormon.

My early days as an investigator consisted of a jumbled collection of old and tired ideas of God and Jesus, mixed with new and often strange beliefs, and talk of other scriptural references, and many small, easily digested pamphlets. For a long time no thread seemed to exist to connect this jumble of the old and the new, and I must say no progress was made by me in my discussions. Then about two weeks after my lessons began I was shown, and later given, a copy of the Book of Mormon. I wondered what it would contain—fleeting reference had been made to it in the discussions and in the pamphlets, but all these had been indistinguishable from any quotations from the Holy Bible. And so I had a copy of the just another mass of readings similar to the Bible. But slowly I was per-Book; what difference did it make? None! To me it was, in all probability, suaded to read some of it. And so I began to read.

Once I had started I could hardly put it down. One of the most important results of my readings was that ideas put forward by the missionaries now began to take form and meaning; a pattern slowly evolved which was both simple and wonderful, a pattern which portrayed life itself. Probably the first thing I realised was that my idea that this new book was similar to the Holy Bible was true; it told the same great story and MUST be similar, more, it must be the SAME.

Another result was that the story of Jesus became vivid and alive. No longer was it a story of a group of people in one small part of the world; I became involved in this wonderful story as the Nephites had. The idea of a Living God became real and evident.

With these two basic results, the message of the missionaries now took on a meaning, a link was forged between the Jesus I was acquainted with and the Jesus they were telling me about, between the Jesus of the Joseph Smith story and the one of the New Testament.

I sincerely believe that to me, and to most people, the Book of Mormon means these three great things: 1, A desire to learn; 2, An understanding of church doctrine and ideals, all achieved through 3, the power of prayer. Above all, this Book allows us to become part of the story found within its pages. It does after all request us, no, defies us to challenge and test its truthfulness and validity. It asks us to do what Sir Francis Bacon, the Elizabethan scholar, tells us, "*If a man will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties.*"

I believe that if any person comes to the Book of Mormon with an open mind, they will in fact have all doubts removed, and remain with the conviction that the Gospel of Jesus Christ, as taught by the Restored Church, is and must be true.

days was the fulfillment of that prophecy.

Third, critics of the fact that the darkness ending IN THE MORNING rather than IN THE AFTERNOON seem to forget the time difference existing between the eastern hemisphere and the western hemisphere. Although the darkness lasted until the ninth hour (approximately 3.0 p.m.) in Jerusalem, it would not have been the same time of day on the American continent even if darkness would have covered the whole earth. What time would it have been in the Americas? Assuming that the Book of Mormon account was written in the northwestern part of South America and that area lies 112 degrees west of Jerusalem, there would have been approximately seven and a half hours difference in time. This being true, the darkness would have begun at approximately 4.30 a.m. Whether the darkness were to last three hours or three days, it would still disperse IN THE MORNING.

Had the Book of Mormon stated IN THE AFTERNOON, it would have contradicted the Bible.

Fourth, regarding the sacrament, the Apostle Paul clearly instructed the Corinthian saints that they were to eat their meals at home before coming to partake of the sacrament at church. It seems evident that

through some false teachings which they had received, they had begun celebrating the ordinance precisely in the same way as the Jews did the passover. The passover was a regular meal only accompanied with peculiar circumstances and ceremonies. Two of these ceremonies were that of eating bread, solemnly broken, and drinking a cup of wine which was called the cup of blessing. The teachers which had crept in among them appear to have perverted the whole ordinance and to have made it a part of an ordinary meal. These irregularities were what prompted Paul to write his epistle.

The contradiction which seemingly exists between the Book of Mormon and the Bible lies in the fact that Christ, after His resurrection, appeared to the Nephites and there gave the sacramental emblems as a filling meal. This appears to contradict what Paul taught the Corinthians until one continues to read with what they were filled. It is made quite evident that the filling was not from the sacramental emblems, but rather the Spirit or Holy Ghost. (Compare I Corinthians 11:20-34 with III Nephi 9:20; 18:1-15; 20:1-9.)

A PRETENDED HISTORY

This objection is probably due to the false theories which are being taught by the various institutions of learning throughout the world con-

cerning the origin of the American Indian. The prevailing theory is that the American Indian is Mongoloid in nature and probably came to America across the Bering Strait between Siberia and Alaska when it was frozen over. Such great men as Lord Kingsborough, De Roo, Spinden, and many others, however, who have devoted their lives to the study of the American Indian refute such a belief. Indian legends also denounce such a theory. They state that the Indians migrated from the south in a northward direction and not visa versa. Archaeology and anthropology are also refuting the prevalent theories as time goes on.

ANSWER TO ALL OBJECTIONS

The real answer to all objections to the Book of Mormon lies within the volume itself. (Moroni 10:4-5.) Read it from beginning to end, taking regard of its historical, doctrinal, and prophetic matter. Search it diligently and prayerfully. When you have made such an investigation, you will not find anything that clashes or is contradictory to the Bible. Your knowledge and testimony will increase, as has mine, with the assurance that the volume is truly divine.

Merlin J. Harris is a Tech. Sergeant in the U.S.A.F. stationed at West Ruislip in Middlesex. He is a High Councilman in the London Stake, and is a counsellor in the Stake Mission Presidency.

Conversion No.2: The Burning Book

A BAPTIST minister tells the story of how he received a copy of the Book of Mormon from the hands of the Church missionaries, but laid it aside on a shelf without reading it and without touching it for years.

Some years later, when he and his wife were having a housecleaning campaign, they came across this copy of the Book of Mormon. Their comment was: "Oh, it's been sitting around all these years. I don't think it's anything, let's throw it out."

Out it went into the incinerator. The fire was stoked and stirred all day long as the housecleaning went on. Finally, in the evening, the minister gave it one more poke and as he did so he felt something solid at the end of his stick. He lifted it out and there was the Book of Mormon, slightly charred around its edges. He opened it and looked at a couple of lines and started to throw it back when his attention was arrested. He looked at a couple

more lines and once more started to throw it back. But he held on to it and began to read a little bit.

He took it into the house and laid it down by the kitchen sink. His wife picked it up and began to read. They both got so fascinated that they read the whole book there and then, staying up all night to complete it. And they read it again. Then they called for the missionaries and joined the Church.

I have seen these gold plates

by David Boulton

WHEN my wife and I were first contacted by the missionaries and introduced to the restored Church of Jesus Christ, I don't think either of us had much trouble in accepting that God would speak to us through a Prophet, or that a man with such a common name as Joseph Smith could be such a man.

Neither did we have any trouble in believing that the Book of Mormon could be scripture, the word of God to his prophets living on the American continent. This didn't worry us greatly.

No, what really held me back from accepting baptism for many long months was the fact that these scriptures had been written on gold plates, that these gold plates had been unearthed from a hill in America under the guidance of an angel, and that these same gold plates — when the words written upon them had been translated into English — had been handed back to that angel, instead of being kept as a testimony of the truthfulness of Joseph Smith's word.

Gold plates, indeed, I thought. What a lot of rubbish! Who's ever heard of anyone in ancient times writing on gold. Papyrus, yes. Stone, on many occasions. Common metals, sometimes. But gold? Surely not.

Now, when I come to look back on it, I realise that most of these objections were really just objections for objection's sake. I was kicking against the pricks, as it were. I had accepted everything — probably too easily—without much question. Now, as the time for me to decide for or against baptism drew closer, I began to question. I kicked.

But what about these gold plates. Did they really exist? And was it

possible for people of more than 2,000 years ago to write on gold. Could they write, even.

The more I thought about it, the more I realised how foolish I had been.

What is gold, after all—apart from being a standard form of world currency today. The most important fact that I discovered was that as well as being a fairly soft metal, and therefore one that could easily be inscribed upon, gold is also one of the most durable. By that I mean that it doesn't rust away like many of the common metals. No matter how long it remains buried, gold is quickly restored to its original lustre.

So gold was workable and lasting. Did other people use gold then for their records? Surely if the ancient inhabitants of America kept their records in this manner, it was quite feasible that other people did the same —and vice versa, of course.

I went to the British Museum for my answer and there saw an Egyptian gold plate inscribed with the dedication story of a temple to the God Osiris. When was this written? About 240 B.C.

Also at the British Museum I saw two very thin gold plates, both beautifully engraved with a letter to the Buddha, who lived in the 6th century B.C.

For me this was enough. I had seen and I knew that gold plates did exist.

But what about Joseph Smith's gold plates. I have never seen them. But others have, and they have told me about them, and I cannot doubt their word.

Who are these people who have seen them?

You can find their names and testimonies at the beginning of the Book of Mormon. Of them I know very little—except, of course, all the usual stories of some excommunication and some disassociation — but the little I do know is enough.

I know, for instance, that at no time in their lives did any one of the eleven witnesses of the gold plates deny their testimony that they had seen and held the gold plates.

One of these stories has always impressed me greatly.

It took place on July 10, 1875, the day that Martin Harris—one of the three witnesses — died. At his bedside stood William Homer and his mother, Eliza. Martin Harris opened his eyes for the last time, saw his friends by his bedside and said to them: "Yes, I did see the plates on which the Book of Mormon was written; I did see the angel; I did hear the voice of God; and I do know that Joseph Smith is a Prophet of God." With these last words Martin Harris died, with a testimony on his lips.

Was this enough? It was for me.

Is it enough for you? Do you need more to convince you that gold plates did exist?

I can only quote to you what the missionaries said to me when I first questioned the gold plates and their very existence.

"Brother, do you believe in God and Jesus Christ?" "Yes, of course I do."

"Have you ever seen God and Jesus Christ?" "No." "Then, how do you know they exist?"

"Because others *have* seen them and have written to tell me . . ."

I was hoist with my own petard!



HOLIDAY TIME

FAMILY HOME EVENING *by Muriel Cuthbert*

AUGUST, time for holidays, time for outings, time for families to get together, happy times, carefree times—and times for teaching.

We all take holidays from work and school, but we can never take holidays from Church teachings, and even though we may go away to the seaside we should still remember who we are and be an example to our children and to others.

With all the wonderful lessons we have had so far this year, and with the improvements we have tried to make in ourselves, this year's holidays should be long remembered. We always choose a place where we know there is a branch of the church and we have many happy memories of being welcomed in wherever we go, sharing testimonies, experiences and ideas.

Many families we know go camping together, and tell of their thrilling experiences sharing morning and evening prayers, and the love that has developed between the families.

Holidays can be one continuous family evening programme, because it doesn't matter where you are or what you are doing, you can have fun together and give lessons without appearing to be preaching or teaching.

Because we change our routine it is easy to forget to have family prayers, but at holiday time the whole family is together for a week

or two, no one dashing off for a bus or a meeting, so let's get them together every morning and ask the Lord's blessing on what we are going to do. And surely we need his protection as we are travelling, swimming or playing.

While we travel, discussions, which are really lessons in disguise, can be held on such topics as good manners and how to behave in public places, consideration for others, honesty, what to do in various situations or emergencies. All have been dealt with in our Home Evening programmes and we can see just how much has been remembered.

While out in the country or on the beaches, when resting from more strenuous activity that youngsters expect, we can study nature, point out the beauties around us, collect shells or wild flowers, study the different types of birds, find out about those we don't recognise. The "I Spy" series of books is very good for telling what to look for and helping children and parents to become more observant. While you are out in the open, take the opportunity to get right away from the maddening crowds and kneel together as a family and just thank the Lord for all that He has given you. Perhaps you would prefer to rise early in the morning and go to the deserted beach, maybe a lonely hill or sheltered field. Young people who

have attended sunrise meetings at Conventions will tell you what a glorious experience this can be. Our children need experiences like this to remember; we are the ones to see they enjoy them.

Maybe you are not going away, but there are still plenty of wonderful things you can do if you use your imagination. There are many places of interest within reach of every town, expeditions to these places can be planned by the whole family and combined with a picnic and games. The Shell Petrol Company have introduced a special service this year, they have printed leaflets giving places and times of interesting events for each county each month, free of charge and available at garages (a note of interest to Bishops and Branch Presidents, you can also use this service to advertise your church events, garden fetes, etc., if you give them plenty of time, or they will give you free poster blanks to use as you wish).

Now is the time for you to take your son fishing or playing cricket or whatever it is you have been promising for so long. Let's not waste our holidays, this is precious time for all of us to be together, each one trying to make it happy for someone else so that when it is over we can all say, "That was the best holiday we have ever had."

THE BRANCH PRESIDENT'S PAGE

by Wilford H. Payne and F.W.Oates

ONLY!

TOO often we hear of the young men of our wards and branches using the word "only" in respect of themselves and the Priesthood which they hold. "Oh, I'm *only* a Deacon" or "*only* a Teacher" or "*only* a Priest" as the case may be. "ONLY." Surely they do not mean it!

Bishops, Branch Presidents, here is your duty. These boys are your responsibility. It is your task to instill into them the knowledge that to hold the Priesthood is an honour to be cherished.

The Aaronic Priesthood is sometimes called the "lesser Priesthood," but it is the authority given to administer the gospel of repentance and the temporal things of the kingdom. Those who have the Aaronic Priesthood have a great responsibility conferred upon them to minister to the needs of mankind.

Paul had this in mind when he spoke of those who teach and preach as having been called to bring tidings of great joy (Romans 10:14, 15).

John the Baptist, although he held the "lesser Priesthood," was called of God to go before the Lord and make straight His paths. His mission was to declare repentance and baptize. "And there went out to him all the land of Judea, and they of Jerusalem, and were all baptised of him in the River Jordan, confessing their sins" (Mark 1:5.)

He baptised the Christ, this Aaronic Priesthood holder; he had

the heavens opened to him; he bore testimony that the Godhead were not one in substance but three separate and distinct personages. By the authority of his Aaronic calling and righteous living, he had courage in abundance, and he died leaving a testimony which corroborates the testimonies of all holy men of God.

To do justice to the life, works and character of this great man and others who have held the "lesser Priesthood" would require a volume of many pages. They never used the term "only," for they knew that they had all the necessary power to fulfil their earthly commitments.

Our young men will not be called upon to do the same things as John the Baptist, but they can manifest a willingness to serve in the spirit of "a Deacon in the Aaronic Priesthood," "a Teacher" or "a Priest" manfully.

The admonition of Alma in the Book of Mormon clearly indicates the way of our young men to true service and the glorious purpose of their calling in the Priesthood of God ...

"I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory that perhaps I MAY BE AN INSTRUMENT IN THE HANDS OF GOD TO BRING SOME SOUL TO REPENTANCE; and this is my joy." (Alma 29:9)

MELCHIZEDEK PRIESTHOOD

by Max A. Bryan

Are WE

SINCE activity in the Church is the key to growth and spiritual development, every elder and other holder of the Melchizedek priesthood should look to:

1. His own personal activity, and
2. The encouragement of others to be active.

What should each member do? Let us mention a few of the vital points in good Latter-day Saint priesthood activity.

First and foremost is our OWN PERSONAL CONVERSION TO THE TRUTH. Are we FULLY CONVERTED ourselves?

How can we tell?

List the commandments, and ask yourself — yes or no — whether you keep them.

Are you a full tithe payer? (We put one of the hard ones first.)

Do you religiously observe the Word of Wisdom?

Do you have family prayer in the home night and morning, daily?

Do you have prayer at the beginning of each meal, asking the Lord's blessing upon the food and thanking him for it?

Do you observe the Sabbath Day?

Do you attend your meetings regularly, and do you make a contribution to them? You may not be asked to speak or pray or sing in the meeting, but you still can contribute by your reverent attitude, your silent prayers for others taking part, your friendliness, your co-operation with

fully converted?

the presiding officers.

Do you read the scriptures regularly, and believe them?

Do you gossip, or otherwise criticise or speak of others in an unkind manner?

Are you kind to your wife and children?

Are you clean in thought and word and deed?

Do you tell others about the gospel?

These are but a few. Make out your own—and longer—list, and quiz yourself. When you have the answer, make the adjustment necessary.

There is then the matter of encouragement to others. The brethren tell us a great deal about fellowshipping new members, or old ones for that matter. They ask us to reactivate inactive members, and to help the missionaries find new investigators. How may this be done?

Quorums may well foster:

1. A programme whereby elders will co-operate with Home Teachers in fellowshipping new members. Each elder should be a Home Teacher. He should fellowship those on his district. This is basic to our plan. He should be acquainted with full-time missionaries working in the district, and co-operate with them in fellowshipping those whom they are teaching.
2. Elders' quorums may definitely foster reactivation work in co-

operation with the Branch Presidencies and ward Bishoprics. The quorum should labour with its own members first. Then by appointment of Branch Presidents and Bishops, they may labour with other adult men, seeking their reactivation. Then they may be appointed also to assist in the reactivation of inactive youth. This is a programme which must not be done haphazardly, because there is hazard in being haphazard. All should be done orderly through the local authorities in ward or branch. But it must be done. Volunteer your services!

3. Assist in the proselyting programme. One of the most effective ways of proselyting is through the referral system, which is that we as Church members shall open our homes to the proselyting effort. How is this done?

It is done by your inviting your friends into your home to see a film called "What Is a Mormon?" to be shown by the missionaries. Make your appointments with both missionaries and your friends. The missionaries will not embarrass you or your friends. They will simply show the film, and if your friends are interested in learning more, the teaching may be done in the friends' homes.

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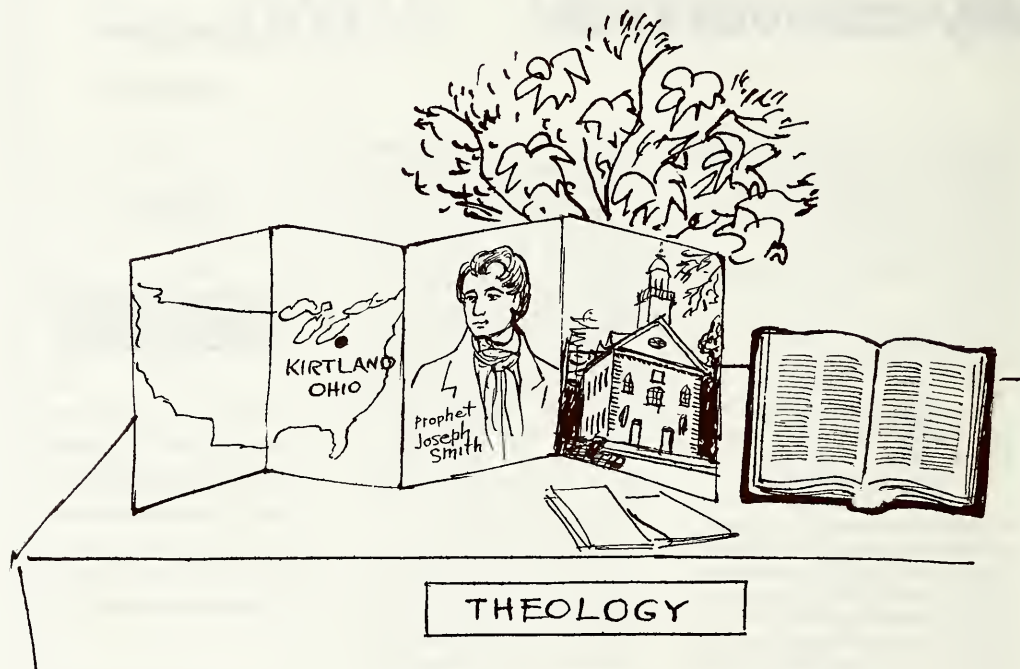
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The Opening Social



THE response to our Relief Society Summer Programme has been most encouraging. As a result of this programme, many more Relief Societies have been in operation throughout the West European area with the result that increased faith and spirituality have been generated among all of our sisters. Our newly baptised sisters have been given the opportunity of becoming immediately acquainted with the full Relief Society programme and of being more effectively and lovingly fellow-

shipped into the church. This has been a great blessing both to the Society and to our new members.

We appreciate your enthusiastic acceptance of the Summer Relief Society lessons and your co-operation in following the programme as outlined. Thank you for your wholehearted support. We know that many of you during this Summer Programme have taken the opportunity of enlarging your visiting teaching programme. You have also taken the opportunity of increasing your visits

to the sick, the lonely, and those in need. Many of you report fine accomplishments in sewing, and other work-meeting activities. This, too, has been a blessing to you and to the Society and to the Church.

As we look forward to our Autumn, Winter, and Spring Relief Society Programme, the first step in our planning should consist in preparation for our "Opening Social." We all are desirous of making this social memorable—one of the biggest and best of the year. In our planning,

let us remember that this social is an ideal time to encourage our sisters to invite their choice neighbours, and friends to meet with us and enjoy the wonderful spirit of Relief Society. You might suggest that each member bring at least one friend with her to the social. This is also an occasion where we should issue a special invitation to our sisters who may have become inactive or who may have been unable to attend Relief Society recently. We could plan to invite our husbands so that they, too, might understand and enjoy the spirit of Relief Society. Certainly we should issue an invitation to our Stake, District, Ward, and Branch Priesthood Presidencies to meet with us on this special occasion.

Whether our social is an afternoon affair or an evening party, let us make sure that every detail reflects



SPECIAL NOTICE

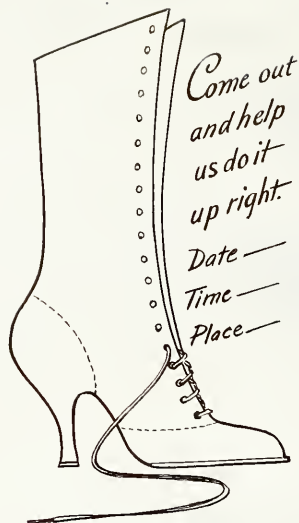
The Social Science Lessons beginning in October are entitled: "Teaching the Gospel in the Home." The lessons for October and November 1965 will appear in the August issue of the Relief Society Magazine.

The Work Meeting lessons for October, November, and December are entitled: "Mould a Happy Life." These lessons will appear in the July, August, and September Relief Society Magazines.

the ideals and high standards representative of Relief Society.

An Opening Social is an appropriate time to give our members and our special guests a picture of what is in store for those who attend Relief Society the coming year. We might furnish them with a visual as well as a word picture of our various Relief Society activities. In order to do this, tables might be set up depicting various Relief Society activities and our lesson plans for the coming year. For example, one table





might be decorated in such a way as to show the Theology lessons. These lessons, taken from the 88th to the 92nd sections of the Doctrine and Covenants, are revelations given to the Prophet Joseph Smith at Kirtland, Ohio.

The Visiting Teachers' message are taken from the 88th section of the Doctrine and Covenants. On the table featuring this programme you might have a Doctrine and Covenants opened to the 88th section and a large picture of two visiting teachers calling on one of the sisters in her home. The November 1964 issue of the Relief Society Magazine features two Relief Society sisters in old fashioned dress, you might use this. You might also have the Visiting Teacher messages typed or printed standing on an easel so they can easily be read. These messages are short and are found in the June issue 1965 of the Relief Society Magazine.

The Social Science lessons this year will feature the family and teaching the gospel in the home. There are many wonderful coloured pictures of families available in past church publications which could be used in this display. You might also like to have the book "The Family Home Evening" on the table.

Our Literature lessons are again taken from the text "Out of the Best Books." I am sure you will have many ideas in presenting these lessons as well as Singing Mothers' activities, and work-meeting activities. These are merely suggestions, let your own good taste and creative abilities help you display your many wonderful and varied Relief Society activities.

Every Social is more successful if it has a theme. We offer the following suggestion as an idea for your Opening Social Theme: "COME HELP US DO IT UP RIGHT."



If you follow this theme you might send out an invitation as suggested by the illustration on this page. This invitation could be drawn on a card (as illustrated) or the shoe could be cut out of colourful felt partially laced with ribbon and then pasted on a card. Or you might like to cut out the shoe partially lace it and state on the shoe itself the theme, date, time, and place.

Each table might contain a large partially laced shoe with possibly a vase of flowers in back of it.

For the social you will need to make a large shoe with two sides so that it will be complete, make eyelets in the cardboard and have a long ribbon or shoe lace with sharp ends so the shoe can easily be laced. As the programme advances have each sister who is in charge of a certain lesson or activity, tell an interesting story or thought concerning her particular activity. She could then lace the shoe through several eyelets. You will have to decide how many eyelets each sister can lace depending upon the number of eyelets you have in your shoe. Finally, the shoe itself after it is "all done up right" and properly laced is tied by the Relief Society President. She invites all those present to come to Relief Society the coming year, and help them make sure the programme is "Done Up Right."

Use your Singing Mothers or the musical talents of your sisters in presenting your programme and serve tasty, attractively displayed refreshments.

SUMMARY

Make your opening social an outstanding event and an occasion the sisters will long remember. Help the sisters to realise that they cannot afford to miss any of your Relief Society meetings for this coming year. There is an old fashioned saying which states:

There are three types of people;

Those who make things happen,

Those who watch others make things happen,

And those who don't know what is happening.

Relief Society sisters are those "who make things happen."

SUNDAY SCHOOL

by Dr. O. Preston Robinson

Changing the lives of others - that's teaching

IN His beautiful Sermon on the Mount, the Saviour said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit . . . Wherefore by their fruits ye shall know them." (Matthew 7:16-17, 20.)

The central purpose of our great Church is to teach the Gospel. We are instructed that we must teach it to one another, to our neighbours and to all nations. Therefore, the great work of the Sunday School in teaching the Gospel to every member of the Church and to all who come into our Services, is at the heart of the purpose of our great Church.

Do we, as Sunday School officers and teachers, evaluate the results of our work "By our Fruits?" Do we fully realise that the effectiveness of our efforts will not be evaluated by the number of hours we spend in the work nor by the number of members we have in our classes, neither by the number of years we spend in teaching nor by the extent of our

scholarship. But rather, by the effect of our teaching in changing the attitudes and lives for good of those who come under our influence. Unless we teach in such a way to encourage our students to put into practice the principles taught, our fruit will not be of the quality which will prompt our Father in Heaven to say "Well done thou good and faithful servant."

GETTING PARTICIPATION

Without doubt, one of the best ways of assuring that our teaching will produce results—will change for good the lives of our students—is to make sure that they participate and become involved in the classroom discussions. Every Sunday School student has a desire for a feeling of belonging, for self expression and self-esteem. When, in our classes, we establish a learning process which involves the students in full participation these fundamental desires are fulfilled.

How can we teach lessons that will motivate a maximum degree of participation? Here are some suggestions:

1. **Make sure the classroom itself is conducive to participation**

Emotional and intellectual response associated with participation is a total affair. All conditions and circumstances connected with the teaching experience influence the student's attitude towards the teacher, towards his classmates and towards the discussion. Consequently, it is most important for the teacher to make sure that the classroom itself is warm and friendly and that the physical surroundings are conducive to concentration and participation. Some of our branches in the mission field, due to lack of availability, meet in buildings and classrooms which are not the most desirable. This is unfortunate and in such cases we should strive constantly to find better accommodations. Nevertheless, where such conditions exist, much can be done by the alert teacher to make the classroom, despite its physical unattractiveness, to exude an air of warmth and friendliness. One suggestion here is to arrange the chairs, in so far as possible, in a circle. This automatically establishes a more friendly atmosphere which is conducive to participation. The teacher, also, can make sure that the room is clean and as free as possible from distracting influences.

2. **A friendly greeting**

The alert teacher can do much to break down aloofness and reserve through a friendly greeting to the students as they come into the room. This means, of course, the teacher must arrive first and stand at the door to shake hands and call by name each person who comes in. In the event that some of the students are not known by name—due to the fact that they may be investigators or may have only recently come into the branch—a teacher should enquire, learn the name and make sure she repeats it to herself sufficiently so as not to forget it. Occasionally, also, a teacher might ensure that all

students know each other, if, after she has greeted the first arriver, if this student stands in line and greets the next one along with the teacher. By repeating this process as each student arrives, the opportunity is presented for all to learn the names of each other. It is not recommended that this be done every Sunday. Perhaps, once a month or occasionally this procedure might be followed.

3. **Know your Students**

As indicated above, it is extremely important to be able to call the students by name. This can only be accomplished if the teacher takes a real, sincere interest in the students and learns everything possible about them so that they can be known well enough to become the teacher's friends. A wise man once said that "he could teach no one except his friends." Certainly, the atmosphere of participation cannot be established unless there is a friendly feeling between the students and the teacher and among themselves.

METHODS OF MOTIVATING CLASSROOM PARTICIPATION

There are a number of specific methods a good teacher can employ to encourage participation. Some of these are as follows:

1. **Colling on everyone**

Due to the natural tendency in many classes for one or two students to dominate the discussion, it is important for the teacher to employ a method which will encourage all to participate. This can be done by writing a question or a thought on the chalk board and telling the class that each member will be requested to comment on the question or idea. The teacher then goes through the whole class, asking each member in sequence to respond with a statement such as, "That's quite alright, David. You think about it a moment and we will get back to you later."

2. **Group presentations**

A second method of obtaining maxi-

mum class participation is to divide the class into a number of small groups and have each present its ideas on a specific question or problem. This can be done, for example, if there are twelve members of the class by asking each to count off from 1-4. After the students have counted off, ask each of the 1s, 2s, 3s and 4s to form together in groups for a five-minute group discussion on a subject and then for each group to present its ideas. This same method can also be used for advance preparation. In this case, the groups would be formed at one class period and asked to present their ideas at a subsequent lesson. The reports from these groups then should form the basis of a broad classroom discussion.

3. **Select a Discussion Topic**

Still another method of motivating wide participation is to put a number of questions or thought-provoking statements in a box or in a hat and ask each member of the class to draw one out, think about it for a few minutes and then discuss it. All of these questions or thought-provoking statements, of course, will be related to the objective and will be designed to bring conclusions that will lead to the general conclusions desired in the lesson.

4. **Outside Preparation**

The teacher can assign special topics to the students to report on at a future class meeting. If this method is employed, the assignments should encourage brief reports so that as many as possible of the students can participate.

5. **Asking the right question**

The well-directed question, of course, can be one of the most effective thought-provoking and participation motivators. The Saviour was one of the greatest masters in asking questions. He used this device frequently to drive home the teaching messages he wanted his listeners to receive.

When questions are used, which can

result in a "yes" or a "no" answer should be avoided. The teacher should prepare thought-provoking and challenging questions. For example, "why did the Lord establish a Sabbath day?" This type of a question calls for reflection and will result in more than one type of answer from various members of the class. The ability to ask the right kind of questions does not come easily. No teacher should expect that he can wait until the class convenes before determining the questions that will be asked. These should be thought out thoroughly in advance so that they will be well within the experience and ability of the students to answer but at the same time will be sufficiently thought-provoking so that no one quick answer will close the question.

6. The Case—Situation approach

Closely allied to question-asking is the case method of motivating participation. In this type of situation, the students are given a problem involving a decision and asked how they would respond. "You are invited to go boating with your group on Sunday afternoon. What would you do or say in answer to this situation?" This type of case-situation enables the students to place themselves in an actual problem which they themselves must solve. The alert teacher can find a number of similar types of case problems which can be presented to bring out the conclusions and objectives designed for the class.

Class participation achieves the necessary result of involvement on the part of the students. Before our lives can be changed and better attitudes developed, the students must be brought into participation. The wise teacher will think through every possible appropriate means of motivating this participation. In this way the foundation will be set for the kind of teaching which results in producing the good fruits that every teacher so desires.

Knowledge is Power

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THE new MIA theme for 1965-66 is:

John 14:21, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him."

The new MIA reading course is the "Millennial Star," with special emphasis on the Prophet's message.

It is a pleasure for us to bring you greetings from the General Superintendency of the Young Men's Mutual Improvement Association and also from the General Presidency of the Young Women's Mutual Improvement Association. May we extend greetings from Superintendent G. Carlos Smith, Jr., first assistant Marvin J. Ashton, and second assistant Carl W. Buehner in the following statement:

We are very pleased to welcome you to the most important youth organisation in all the world, the MIA. Careful and prayerful preparation has been made for your edification as a leader and as youth in the Church of Jesus Christ. Exciting and informative instruction await you in the meetings as we convene through the year. We appreciate our association with you and pledge to you our complete support and confidence.

Sisters Jacobsen, Jackson, and Holt also send love and appreciation for the young people and their leaders and state that they have prayed, planned, and prepared that we all might embrace our responsibilities inspired and renewed in this coming year. They state:

The precious youth of the Church are depending on each of us to light the way in MIA through our love of the work and by our example. We express to you our love and appreciation for the part you play in the lives of the youth the MIA way.

Behind these six executives are 129 General Board members who are dedicated to working in behalf of the MIA with all of the talent, energy,



Love lights the way

**by President and Sister
Ray H. Barton**

and dedication that they can command. The same atmosphere and attitude of love and desire to serve extends all the way down through the world organisation to the last MIA worker.

Do you think that love is important? Does Christ consider love is important? Let me quote the prophet Paul in 1 Corinthians 13:

Though I speak with the tongues of men and of angels and have not charity (love) I am become as sounding brass, or a tinkling cymbal.*

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me nothing.

Charity (love) suffereth long, and is kind; charity (love) envieth not; charity (love) vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity (love) never faileth ...

And now abideth faith, hope, and charity (love), these three; but the greatest of these is charity (love).

Henry Drummond calls love "the supreme good." He continues by saying that the Ten Commandments would not be necessary if all men lived the law of love, or the other 110 commandments that have been compounded out of the Ten Commandments, because if a man loves God you don't have to tell him that he shall have no other gods before him. You don't have to tell a man to take not His name in vain. You don't have to tell him to remember the Sabbath day to keep it holy because he loves God and wants to

keep these commandments. He wants to dedicate one day out of seven to worshipping God. He wants to honour his father and mother. It would be preposterous to tell him not to steal. You could only insult him if you suggested that he should not steal. How could he steal from those he loves?

The deficit in the world today, especially among our youth, is a lack of love, of understanding, of confidence that breeds from love. We must return to the basic principle that love is the great good and through it we can bridge all problems in this world. The return of this basic as an MIA first principle is to be one of the great objectives this coming year.

Albert L. Zobell, Jr., tells a little story which paraphrases this wonderful attribute.

"In an engine room it is impossible to look into the great boiler and see how much water it contains, but running up beside the boiler is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the huge boiler. When the tube is half full, the boiler is half full. When the tube is empty, the boiler is empty. Do you ask, How can I know I love God? I believe in Him, but I want to know. Look at the gauge. Your love for your brother is the measure of your love for God. Do you love man? You can estimate that. You can read what is registered in the tiny tube. By this you can know your relation to God. There is not one love with which you love God and another with which you love man. Love is one. As it stands toward man in the gauge, so it stands toward God in the great reservoir which you cannot see."

John 13:34 states, "A new commandment I give unto you that ye love one another as I have loved you. That ye also love one another." And then from John 14:21 we read, "He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me shall be loved

of my father." And finally the greatest expression of love from John 21:15, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest I love thee. He saith unto him, Feed my lambs." The Saviour repeated the question twice more, and after Peter's affirmation that he did, said twice more, "Feed my sheep." Thus, we show our love for the Saviour by loving and serving those who are our brothers and sisters. This is the great aim of the MIA.

Elder Sterling W. Sill in a recent Sunday night address spoke about the greatest thing in the world and indicated that love when broken up into all its components is as the rays of sunlight which are broken up through a prism. The various components which come through are the many and numerous attributes that make for a full, happy, and successful life.

John 2:9-11 says, "He that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth because that darkness hath blinded his eyes."

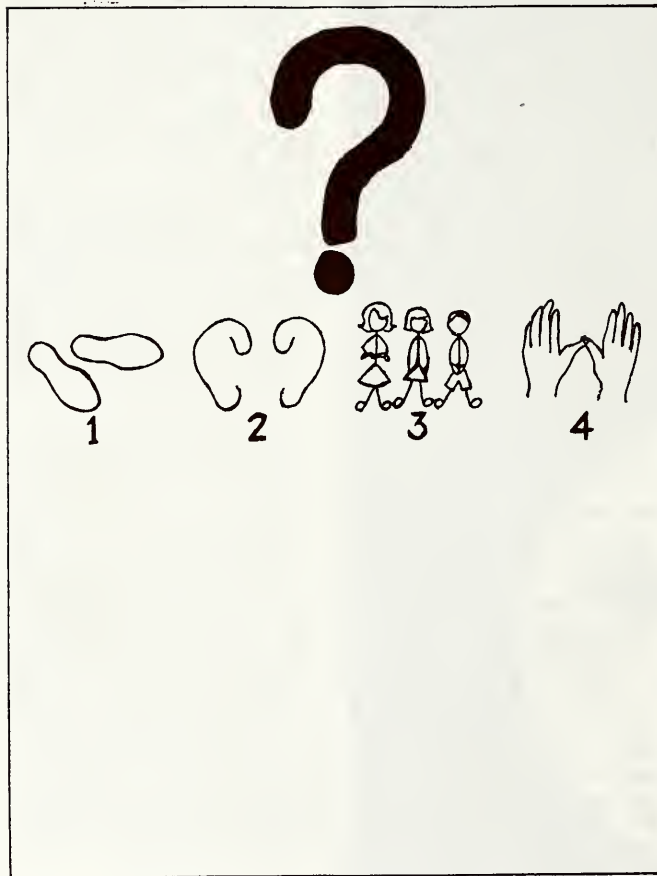
As Harold B. Lee once said, "A bell is not a bell until you ring it. A song is not a song until you sing it. Love is not love until you share it."

Remember then, that love lights the way in MIA. Love is the key which unlocks the human heart. To summarise, love is to the boy or girl what sunshine is to the blossoming earth, what rain is to the parched soil. Love is the builder of character, the bridge which spans understanding. It kindles the spark of hope and fills the air with happy song. Where love is present, MIA becomes a fascinating, never-one-to-miss occasion. Love mends broken lives, changes deep sorrow to joy and is truly the life of the soul.

THE PRIMARY PAGE

by Eileen R. Dunyon

The Question Mark poster



SEPTEMBER marks the beginning of a new Primary year. At the first Primary in September the children are promoted into their new classes, new lesson books are introduced, new goals are determined.

What are you, a Primary teacher, going to do better this year than ever before? It is so easy to fall into a pattern of performance and to repeat each year the same procedure as the previous one. A little forethought and planning can make the new year exciting and profitable for both you and the children you teach...

This is the time to develop a reverent Primary. In addition to your regular lesson, use the month of September to establish rules and classroom procedures that you will follow all during the year. For the first Primary day in September prepare a "Question Mark Poster" and place it in the room where all can see. (See illustration.) Talk to the children about the poster. Tell them that this week and during the opening exercises of Primary the following week, and for the entire month, you would like them to help you "question" their actions. You would like them to be aware of everything they do so that they can begin to follow some rules for the class. Tell them that you would like each of them to be able to say "yes" when they answer the questions:

1. Do I enter and leave quietly?
2. Do I listen when others speak?
3. Do I refrain from disturbing others?
4. Do I raise my hand before I speak?

Discuss these questions with the children. Talk about entering the Primary room, the home, or the meeting house. Decide that when we enter Primary we stop laughing, talking, or making other noises. We take our seats without disturbing any one. When we leave Primary we walk quietly to the door. We never run,

or push, or shove. We choose a leader from one of the boys or girls. We line up behind the leader and play "follow me." We follow his example all of the way out of the building.

Older boys and girls will enjoy choosing, or electing one person to be the leader for a month. That person may keep score for the others in the class. He can observe how many of the class keep the rules. Some of the lesson books have rules for Primary behaviour already included in them. Read ahead in the book you are using to see if there are ideas included which you will want to use.

Talk about different ways in which we disturb others. Let the boys and girls tell the ways in which other children become annoying. They might name such things as pinching the person next to you, taking another child's hat or gloves, always wanting to answer the questions and not allowing all a fair chance, etc. These are all actions which destroy the reverence in a Primary class.

Discuss with the children the importance of raising their hands before they speak. Tell them that this is the only way each of us can listen to the other one.

At the time to dismiss Primary, following the lesson, you may like to give to each child a small badge with a question mark drawn upon it. He could either wear or carry this home. It is a reminder that he will be questioning his own actions each Primary day.

The following week, again display the poster you used last week. During the week you will have added to the poster the names of the children in your Primary class, and the numbers 1 2 3 4 following each name. The poster now looks like the second illustration. (See illustration.)


Ask the children if they remember what the rules were for the numbers


1, 2, 3, and 4 that you discussed last week. Review these points briefly. Tell each child he may go to the poster and tick the numbers which represent the actions he did well today. He may make a tick by only one number or he may choose to tick all four. This becomes his goal for the day. With small children, you will need to draw the ticks for them.


If you wish to use the poster for a number of weeks, make sure that


the marks you make today are very small. Each week use a different colour of crayon or pencil to mark the ticks. Let the children decide who should be the first one to mark the poster. Allow each child to choose another child according to how well he has been behaving.


If you have a small home Primary with children of various ages enrolled, assign the chart to one of the older children. Let the older child call upon the younger ones and help them to mark the chart.




1


2


3


4

Derek	1	2	3	4
Ann	1	2	3	4
Ian	1	2	3	4
Janis	1	2	3	4
John	1	2	3	4
Joan	1	2	3	4
Gladys	1	2	3	4
Kevin	1	2	3	4

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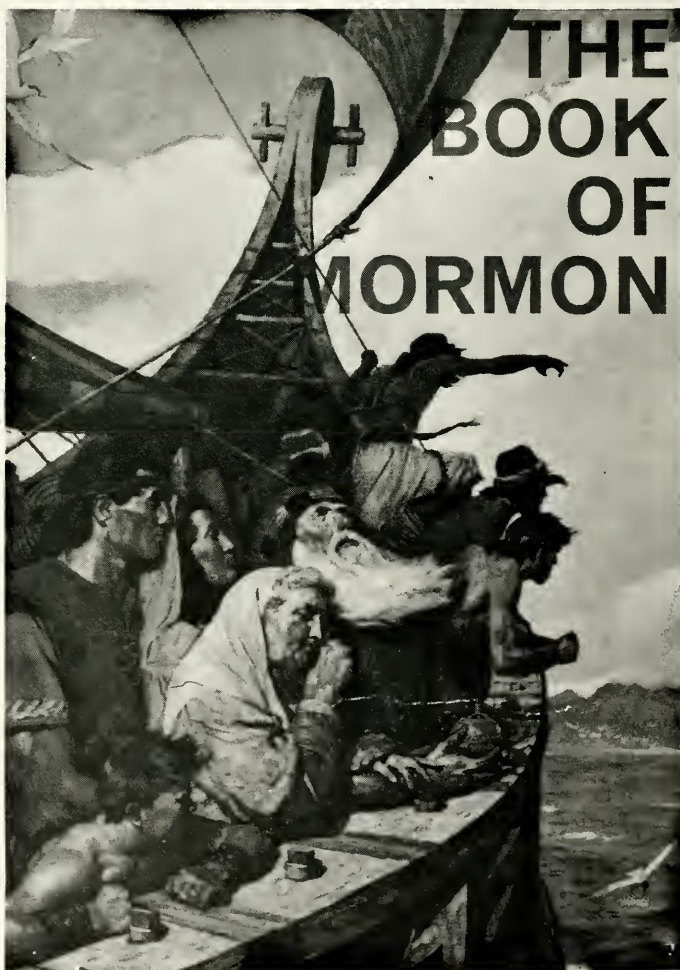
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